

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH, AND
CENTRAL PROVINCES,

Received from the 1st to the 7th of March, 1870.

THE *Benares Gazette* of the 7th of February does not require special notice.

The *Oordoo Muir Gazette* of the 13th of February publishes some remarks condemnatory of the practice of uselessly wasting money.

It further alludes to the discovery of a golden image of some Hindoo Deity in the Island of Java. It was found by a man at work in the fields, and was made over by him to Government.

The Resident of Hyderabad has, it is said, been empowered to grant rewards to those who compile literary works in the language of that country, in order that encouragement may be given to them.

The *Benares Gazette* of the 14th of February mentions that the *Magh Mela* held at Benares this year has yielded an amount far beyond general expectations. "After paying all expenses, a portion of it has been made over to the Municipality. The tax yielded by the barbers alone is said to amount to some Rs. 15,000, and altogether not less than a lakh of rupees has been handed over to the Municipality."

The *Gwalior Gazette* of the 20th of February does not call for special notice.

The *Dubdubba Sekundree* of the 21st of February quotes the *Rutun Prakash* to the effect that Her Majesty the Queen is unwell. The writer says,—“ God grant that she may soon recover; this year, *Zadkiel*, the fortune-teller of London, has published his usual Almanac, but has omitted the *Salnama* of the Queen; it has always been his custom to allude to the Queen, but this year he has not done so.”

The *Oordoo Muir Gazette* of the 28th of February mentions, under the heading “ Ambition,” that when it became known to the Ameer of Cabul that the *Julsa*, or meeting at the Shalimar gardens, could not come off in consequence of the scarcity of money, His Highness sent a telegram to the Government of the Punjab, to the effect that it should be held as usual, and that *he* would defray all expenses, in the same way that the Government paid his expenses during his visit to Hindoostan.

The *Khair Khwah Punjab* of the 3rd week of February, and the *Majma-ool Bahrain* of the 24th, do not call for special notice.

The *Unjamun Hind* of the 26th of February alludes to an order passed by the Political Agent of Katiawar, directing all Arab soldiers to be turned out of the service of the Chiefs of that country. It is said that this has been necessitated by the desire to maintain peace. All is said to be quiet there.

The *Educational Gazette* of the 28th of February, referring to the measures adopted by Government for reducing the expenses of the State, says that some of the Secretaries have advised the Governor-General to make reductions in the Educational Department, by abolishing all the large Colleges of Bengal, and keeping up only those schools which are supported by subscriptions—namely, the small English and country schools. His Honor the Lieutenant-Governor of Bengal is stated to be opposed to this; and the Director also takes the opportunity of pointing out the disadvantages of the proposal. The writer proceeds to say, that an order came from England in 1854, directing that everything should be done to instruct the peo-

ple in their own language ; and that pecuniary aid should be afforded by Government, the object being that the people might make use of the knowledge so acquired in self-government, as Government had no desire to interfere more than it could help. The writer approves of this ; but now he says there are two parties—one asks what necessity there is for Government to establish and maintain large colleges and bear all the expenses, when grants-in-aid only are to be given. In this opinion the writer thinks many Englishmen, and the clergy especially, agree, and that it is the *Friend of India* which gives currency to such ideas : and he goes on to say that if the Government Colleges are abolished, the Missionaries will have it all in their own hands, because the people of the country are not sufficiently public-spirited to take upon themselves the expense of maintaining colleges.

The writer considers that the opinions of the *Friend of India* are biassed, and that what he wishes to prove is that the Missionary Colleges are not inferior to those of Government, and that if the latter were abolished the Missionary Colleges would be most beneficial. It also appears to be the desire to make out that there is no advantage gained by teaching Bengallees too much English, as they are already advancing rapidly towards the attainment of their ambition—*viz.*, to become “ Hakims, ” and on an equality with Europeans.

The writer proceeds to say that this kind of argument is used ; but that it would never do for the Government to wash its hands of their colleges, and leave all to the Missionaries, as such a course would prove unsatisfactory to all classes. Those who do not appreciate the good intentions of Government in endeavouring to promote the spread of knowledge, would never allow that the instruction imparted by Missionary Colleges could be better than that given by Government. He concludes by remarking that the people of India have doubtless experienced two great benefits from British rule, in the shape of peace and European learning ; the first he considers too well

known to need further remark, while the second is solid and powerful, and of it the Government Colleges are the very source and origin; he considers that it would be a great calamity to Hindoostan if the light these colleges have given were removed.

The *Ukhbar Alum* of the 24th of February does not call for special notice.

The *Julwatoor* of the 28th of February continues its remarks on the Educational Report of the North-Western Provinces. The writer also alludes to the fact that there are frequent complaints made concerning Government Officers, *viz.*, cases of embezzlement, bribery, oppression, frauds in the Post Office, &c., &c. He thinks that although the Postal authorities are paying great attention to the complaints against them, still, when once notes are lost, they are never traced, and the authorities grow quite tired of the enquiry. He proceeds to give his opinion to the effect that the students of Government Colleges are honorable and trustworthy; that from listening to lectures, they acquire civilized habits; he therefore suggests that only men who have received honors in Government Colleges be appointed to situations of trust; by so doing the Government will not only secure for itself honesty, honor, wisdom, and truthfulness, but efficient labourers in their offices. He thinks it a grave error to suppose that those who have been taught in schools are unfit for the work, since one who is acquainted with geography, history, arithmetic, &c., is able to do anything required of him.

The *Malwa Ukhbar* of the 23rd of February mentions that the Nawab Sahib of Jonagurh has presented a lakh of rupees (£10,000) to the Bombay Government, for the construction of canals, wells, &c., in the Katiawar country, on condition that they are made in the name of His Royal Highness the Duke of Edinburgh.

Allusion is made to a fair held at a bathing-place near Satara, at which some 8,000 persons assembled, when some sol-

diers, " who had gone to see the fun," gave great offence by insulting both men and women. The writer hopes that, in future, officers will prevent their men from visiting these fairs.

The *Rohilkhund Ukhbar* of the 26th of February, alluding to the appointment of an English lady at Moradabad for the purpose of teaching Native females, and opening a Normal School for the training of women as governesses, says that, "the pity is that although this has been three months established, not one woman has yet attended the school to be taught. It is a mistake to suppose that women cannot attend because there is no privacy (*purdah*); because there are castes, among both Hindoos and Mahomedans, who do not observe this restriction, and their women go about everywhere. If the men of these castes had something given them as an inducement, they would soon be glad to have their women taught, and the women, after having been instructed themselves, would soon be able to instruct those who do not go out in public.

The *Karnama* of the 28th of February, the *Social Science Congress* of the 25th, and the *Sholaetoor* of the 1st of March, do not call for special notice.

The *Abihaiyut Hind* of the 1st of March publishes an article pointing out the benefits of education.

The same paper offers some remarks upon the annual tours made by Sir W. Muir and Mr. Kempson, "for the purpose of ridding the country of its ignorant customs and bad manners." Sir W. Muir and Mr. Kempson are eulogised for the general good they effect during these annual visitations, by which the spread of knowledge, &c., is encouraged.

The *Nusseem Jounpore* of the 1st of March, referring to the possibility of His Royal Highness the Duke of Edinburgh being offered the Viceroyalty of Hindoostan, enquires why this appointment is not given to the Prince. "There can be no better plan for cementing the friendship between England and Hindoostan, and we think that one Prince should be

selected from the Royal Family. We request our newswriters to weigh the question well; and propose that we, and all the inhabitants of Hindoostan, unite and ask the second son of the Queen to accept the rule and command of our country, and remain here. If the request meet with general approbation, we shall indeed be glad that the opportunity of making it has not been lost."

The *Moofid-i-Am* of the 1st of March publishes an article on female education in India. The writer, after alluding to the very great exertions made in the North-Western Provinces to promote female education, the fruits of which, he says, are apparent in every city and village, suggests that, as Normal Schools have been established in all large cities, some arrangements should be made by which the wives of the Masters of Tehseelee and Hulkabundee Schools might be made useful, and live in the school compounds; by which not only the said Masters would be spared much inconvenience and discomfort, but many women would be found qualified for teaching. The writer proceeds to say that if the Government approves of this arrangement, the results will be good. That the expenses may be heavy at first, but that thousands of rupees have already been expended on female education, and the results do not turn out so well as could be desired; or as they might be.

The *Ukhmil-ool Ukhbar* of the 2nd of March, and the *Noor-ool-Ubsar* of the 1st, do not require special notice.

The *Lawrence Gazette* of the 2nd of March, referring to the rumour in the *Times of India*, that Sir Salar Jung is about to visit Europe, does not think that the visit will be advantageous to the Nizam's country, as the Nizam is very young, and the absence of Sir Salar Jung would be severely felt;—indeed, the writer is of opinion that it would be utter ruin to the country.

The *Oordoo Delhi Gazette* of the 5th of March invites the attention of Government to the extravagance which still pre-

vails at Hindoo marriages. The writer is of opinion that until the authorities of divisions and districts interfere to prevent this, however trifling a matter it may appear, there can be no hope that Mr. Strachey's Act will prevent infanticide, or the strenuous endeavours of Government to educate the people, prove effective: nor will the extravagance complained of be put a stop to. A moment's reflection will show that the attention Government has given to this subject is very just and proper. This extravagant custom prevails among the Hindoos to such an extent that either the wealth accumulated during a lifetime is squandered, or the ill-fated parent is fettered for life by debt, and the only excuse offered for the extravagance is, that it is in accordance with the customs of the Hindoos. We know that in some places the authorities have paid attention to the subject, and it is not very difficult to reason with the people, and advise them to abandon such an evil practice. Meetings have been held of the respectable people at such places, and they have unanimously agreed to go through the ceremony with less expense; and then, with a sigh, enumerated all the difficulties attendant upon doing so; and taken their departure with a promise to do their best, and there the matter rests. The officer who might by perseverance and firmness have kept up the agitation, and at last succeeded, thinks he has done his utmost, and all falls to the ground. The fact is that both courage and public spirit are required to carry out the measure of reform, and these are not to be found in Hindoos generally. Such extravagance is neither a religious or a wise custom; moreover, the people lament over it, as it leads to the sacrifice of life. It is therefore the more necessary for the authorities to interfere. The writer concludes by instancing Delhi as one of the places where the greatest amount of extravagance was indulged in at marriage ceremonies. He adds, that Mr. Cooper did all in his power to check it, but that Mr. Cooper's successors thought no more about it.

The *Oudh Ukhbar* of the 1st of March, the *Nujm-ool Ukhbar* of the 2nd, the *Moofid-ool Anam* of the 3rd, the *Punjabee*

Ukhbar of the 4th, the *Marwar Gazette* of the 21st of February, the *Gyan Purkash* of the 15th of February, the *Jagat Samachar* of the 28th, and the *Samai Binod* of the 1st of March, do not call for special notice.

The *Ukhbar Benares* of the 2nd of March alludes to a Flower show held at *Chokha Ghât* on the 25th of February, and says that there was also a sale of fancy articles worked by Hindoostanee females. "It is said that both Europeans and Natives attended in considerable numbers, and it is a source of happiness that all passed off so successfully. The writer concludes by saying that Mr. Shakespear bestowed great praise upon the Chiefs and all who aided in the good work."

The following Vernacular newspapers have been examined
in this report, viz. :—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.	WHEN RECEIVED.
			1870.	1870.
1	<i>Benares Gazette,</i> ...	Benares, ...	Feby., 7th	March, 1st
2	<i>Oordoo Muir Gazette,</i> ...	Moozuffernuggur, ...	" 13th	" 1st
3	<i>Benares Gazette,</i> ...	Benares, ...	" 14th	" 1st
4	<i>Gwalior Gazette,</i> ...	Gwalior, ...	" 20th	" 1st
5	<i>Dubdubbae Sekundree,</i> ...	Rampore, ...	" 21st	" 1st
6	<i>Oordoo Muir Gazette,</i> ...	Moozuffernuggur, ...	" 28th	" 1st
7	<i>Khair Khwah-i-Punjab,</i> ...	Goojranwalla, ...	3rd week.	" 2nd
8	<i>Mujma-ool Bahrain,</i> ...	Loodiana, ...	" 24th	" 2nd
9	<i>Unjumun Hind,</i> ...	Lucknow, ...	" 26th	" 3rd
10	<i>Educational Gazette,</i> ...	Agra, ...	" 28th	" 3rd
11	<i>Ukhbar-i-Alum,</i> ...	Meerut, ...	" 24th	" 4th
12	<i>Julwaetoor,</i> ...	Ditto, ...	" 28th	" 4th
13	<i>Malwa Ukhbar,</i> ...	Indore, ...	" 23rd	" 6th
14	<i>Rohilkhund Ukhbar,</i> ...	Moradabad, ...	" 26th	" 6th
15	<i>Karnama,</i> ...	Lucknow, ...	" 28th	" 6th
16	<i>Social Science Congress,</i>	Jeypore, ...	" 25th	" 7th
17	<i>Sholaetoor,</i> ...	Cawnpore, ...	March, 1st	" 4th
18	<i>Abihaiyat Hind,</i> ...	Agra, ...	" 1st	" 4th
19	<i>Nusseem-i-Jounpore,</i> ...	Jounpore, ...	" 1st	" 4th
20	<i>Moofid-Am,</i> ...	Agra, ...	" 1st	" 4th
21	<i>Ukmil-ool Ukhbar,</i> ...	Delhi, ...	" 2nd	" 4th
22	<i>Noor-ool Absar,</i> ...	Allahabad, ...	" 1st	" 5th
23	<i>Lawrence Gazette,</i> ...	Meerut, ...	" 2nd	" 5th
24	<i>Oordoo Delhi Gazette,</i> ...	Agra, ...	" 5th	" 5th
25	<i>Oudh Ukhbar,</i> ...	Lucknow, ...	" 1st	" 6th
26	<i>Nujm-ool Ukhbar,</i> ...	Meerut, ...	" 2nd	" 6th
27	<i>Moofid-ool Anam,</i> ...	Futtehgurh, ...	" 3rd	" 7th
28	<i>Punjabee Ukhbar,</i> ...	Lahore, ...	" 4th	" 7th
29	<i>Marwar Gazette,</i> ...	Joudhpore, ...	Feby., 21st	" 1st
30	<i>Gyan Purkash,</i> ...	Cawnpore, ...	" 15th	" 4th
31	<i>Jagat Samachar,</i> ...	Meerut, ...	" 28th	" 4th
32	<i>Samai Binod,</i> ...	Nynce Tal, ...	March, 1st	" 3rd
33	<i>Ukhbar Benares,</i> ...	Benares, ...	" 2nd	" 6th

(True translation,)

GEORGE WAGENTREIBER,

Government Reporter on the Vernacular Press,

ALLAHABAD :
The 16th March, 1870. }

Upper India.

ERRATUM.

At page 54 of the Report for the week ending the 16th of February, 1870, the concluding lines of the para. from the *Rohilkhund Ukhbar* of the 29th of January should read thus:—

“Sir W. Muir has expressed his opinion that the study of English up to the standard of Arts is sufficient; and if with it Native students obtain degrees in Oriental languages, the object of a university education will be answered.”

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